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Sachau does not know; the minister, Hagop Hajathian, who prepared for him this catalogue, was murdered in the great persecution of 1896. One of the tasks allotted in this text to the deacon is, in a town near the seashore, to go along the coast to see whether there might not be lying there someone who had perished in the sea, and then to clothe and to bury him. So, too, he is admonished to go about in the inns to see whether there is not someone there sick or poor or dead, and to tell it to the church, that it might provide what is necessary. There are other instructions in it of great interest, but we must refrain from entering upon them.

EB. NESTLE.

MAULBRONN, GERMANY.

CAMBRIDGE PATRISTIC TEXTS. *The Five Theological Orations of Gregory of Nazianzus.* Edited by ARTHUR JAMES MASON, D.D., Lady Margaret's Reader in Divinity and Fellow of Jesus College, Cambridge. Cambridge: At the University Press; New York: The Macmillan Co., 1899. Pp. xxiv+212. \$1.50.

THIS attractive little volume is the first of a series of patristic texts, designed chiefly for the use of theological students, to be edited by Dr. Mason for the Syndics of the University Press. The general editor aims to do in the ecclesiastical field what has been done so well in the classical, viz., to place in the student's hands good, annotated texts from the principal authors at a moderate cost. There are obvious reasons why this effort should be made in England, and why it is likely to succeed there better than anywhere else.

The volume before us contains an introduction, text, notes, and indices. The introduction gives a clear account of the occasion, character, and contents of the five Theological Discourses. Delivered in Constantinople, in the year 380, they furnish one of the best expositions we have of the new orthodoxy of the three famous Cappadocians. There is also a concise discussion of the text. And here it should be remarked that, while the book makes no claim to be a critical edition, Dr. Mason has employed new manuscripts and re-collated several old ones, so that he is able to present "what is practically a fresh text." It is entitled to much more serious consideration than the editor modestly asks for it. The notes are brief, but sufficient, and include a summary of the contents of each chapter. Three indices ("Subjects," "Scripture Texts," "Greek Words") conclude this well-made, scholarly,

and valuable work. The series should do much in this country to promote the study of an interesting but neglected literature.

HARVARD UNIVERSITY.

J. WINTHROP PLATNER.

DAS SOGENANNTRE RELIGIONSGESPRÄCH AM HOF DER SASANIDEN. VON EDUARD BRATKE. DREI WENIG BEACHTETE CYPRIANISCHE SCHRIFTEN UND DIE *Acta Pauli*. VON ADOLPH HARNACK. (*Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*, herausgegeben von O. von Gebhardt u. A. Harnack; N. F., IV, 3.) Leipzig: J. C. Hinrichs, 1899. Pp. vi + 305 + 34. M. 9.

THIS so-called "religious conference (of Greeks, Jews, and Christians) at the court of the Sassanidæ" or "narrative of events in Persia," although known and quoted before and published in part in 1804, was not published in full until 1893, and then quite inadequately on the basis of two MSS. This edition of Bratke is founded on a large number of MSS. thoroughly studied, and if, as he concludes, they lead in as many as six independent lines to the archetype, the text should be well-nigh immaculate. A superficial study of the variants gives good general grounds for believing that the textual principles laid down by the editor are sound and the resulting text highly reliable. At all events, the textual apparatus is adequate and the evidence clearly displayed, so that anyone may form his own judgment if he chooses.

The discussions, by the editor, of previous editions (pp. 46-61) and manuscript material (pp. 62-127) are extensive and thorough; the account of translations (p. 128) less so. Though this is perhaps a matter of small importance in the absence of ancient Latin translations, yet both Armenian and Slavic versions seem at least possible text sources of which one would like to hear more.

The literary sources (pp. 129-229), "Greek prophecies," Jewish apocrypha, Bible, etc., are discussed with much fulness, acumen, and wealth of literary learning, and the matter of the employment of the *Religionsgespräch* by later writers is treated in scholarly and adequate fashion, although leaving a tempting impression that the field is not exhausted. Bratke reaches the conclusion that the first sure evidence of use was in the eighth century, although there are possible traces even in the fifth and sixth centuries.

The "author and his work" (pp. 240-71) is treated with equal convincingness, and the conclusion reached is that he is not Anastasius of Antioch, not "Aphroditianus," and of course not Africanus, but an